THE MISSIONARY

HERALD

AT HOME AND ABROAD

SEPTEMBER • 1942

INVESTMENT SECURITIES

GRAHAM, PARSONS & CO.

PHILADELPHIA
1421 WALNUT STREET

BOSTON
10 POST OFFICE SQUARE

NEW YORK
14 WALL STREET

Walker Missionary Homes, Inc.

Dedicated to

MISSIONARIES

for their

Time of Retirement
Time of Disability
Furlough
Children

GIFTS NEEDED for CURRENT BUDGET

★

Checks should be made payable to

Walker Missionary Homes, Inc.

and sent to

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston

OLD COLONY TRUST COMPANY

17 COURT STREET, BOSTON

T. Jefferson Coolidge, *Chairman* — Channing H. Cox, *President*

★ ★

Investment and Management of Property

Custodian ★ Trustee
Guardian ★ Executor

Allied with
THE FIRST NATIONAL BANK *of* BOSTON

CHURCHES IN WAR TIME

Need trained leadership if they are to serve human needs and maintain personal and community morale. We therefore invite qualified students who are ready to dedicate their lives to specialized and sacrificial religious service.

The Chicago Theological Seminary
ALBERT W. PALMER, President
5757 University Avenue, Chicago

Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVIII SEPTEMBER, 1942 No. 7

Our Cover

shows Senorita Sara Gutiérrez, daughter of the pastor of the church in Autlan, Mexico, with which we coöperate. She is arranging flowers in the patio of our "Mexico Mission," Miss Margarita Wright in Guadalajara. We give a broader view of the Court in connection with Mr. Walter's article, pages 26–28. The photograph was taken by Dr. Scotford on his recent Mexico trip.

We use the picture to call attention to the fact that we are emphasizing the Mexican work of our Fellowship in this issue. This ties up to the mission study of the fall and spring.

We also have some material on the big meeting of the General Council at Durham, though by no means as much as we would have had if we had come out in July and August, or if *Advance* had not covered the meeting so remarkably well.

These are days in which the wrath of man is being used to bless the world-wide work of the Kingdom. The War is being used of God, we dare to believe, to create a new understanding of the desires of the different races on this hemisphere and throughout the world; to understand the place of the Christian Church in the "Revolution"; and to help us comprehend the relation of the missionary movement to the great realization of the ends so eagerly longed for by all the human family.

So let us move forward unafraid with the great Friend and Savior of all mankind.

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
All rights reserved by the American Board
Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.

Editorial Offices, ENOCH F. BELL, D.D., *Editor*, 14 Beacon St., Boston, Mass.
REV. JOHN R. SCOTFORD, *Associate Editor*, 287 Fourth Ave., New York

General Office: 14 Beacon St., Boston, Mass.
HARVEY L. MEEKEN, *Manager*

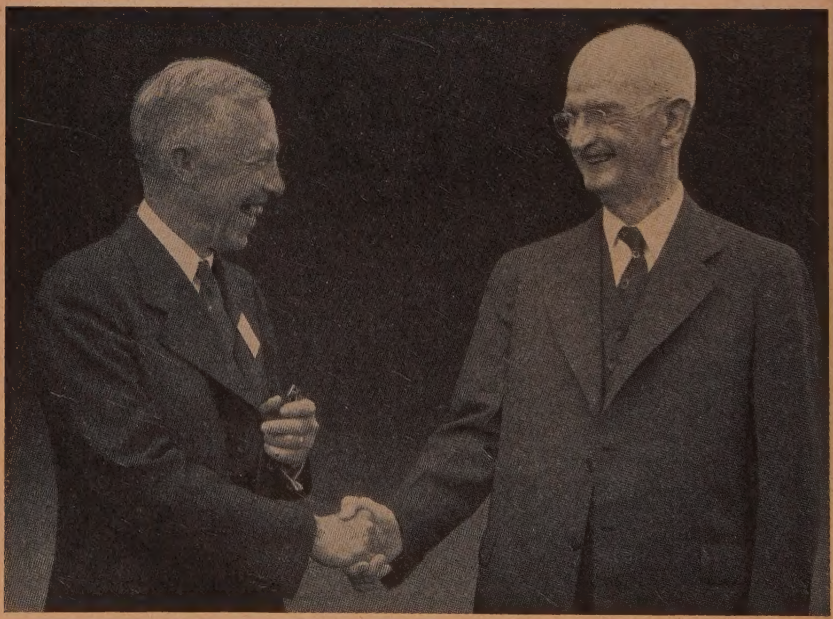
Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.

Miss Dorothy P. Cushing and three others at Durham, where she was handling newspaper publicity for the Council and the Boards—and where she was elected full secretary of the American Board.

Left to right: Lt. Col. Glenn J. Witherspoon of Washington, chief of the Army's chaplains; Supt. Robert G. Armstrong of New Hampshire, a real host to the Council; and Dr. Albert D. Stauffacher, newly elected Minister of the Missions Council.

●

Moderator-elect Ferdinand Blanchard of Cleveland (left), and Acting Moderator John Sees of Lawrence, Kansas, congratulate each other at Durham.



But—

From Dr. Fred Field Goodsell's Address at Durham, June 22

We know we are fighting and living for the same great ends now—freedom, democracy, human brotherhood, God. A freedom which was worth winning by the sacrifices of our pioneer ancestors is worth maintaining at any cost by those who have entered into that priceless heritage. We shall ill respect the memory of our fathers by denying their principles or refusing to preserve and develop their bequests to us. By the same token we shall ill serve our day and generation as a member of the world community of nations by showing weakness in standing firmly for the fundamental truth which can free the world from tyranny and greed. We must and will win this war. Defeat for our arms is unthinkable.

But—and this is a "but" to be ignored at our peril—we shall not fulfil our part in the present World Revolution solely or even mainly by the use of military and naval might. America's part in establishing the new and better world order is primarily spiritual. Among others, the American missionaries who have lived and carried the Christian gospel around the world share with Christian leaders of all lands the rôle described by a speaker at a recent Williamstown Institute of International Relations as "the inner statesmen of the new world order."

Missionaries of the authentic Gospel of Christ are the inner statesmen of the new world order because a just and durable peace and a righteous world order can arise only as men and nations are transformed by spiritual forces which work from within toward the conquest of evil desires and an evil will. War may remove certain obstacles but war cannot create good will and freedom and true democracy.

It will not be enough to conquer Hitler and Hirohito. We must go on to achieve for ourselves and to help all nations achieve the higher freedom in which the full meaning of our manhood and brotherhood can be realized.

As we are sacrificing for the victory of our arms we must prepare to sacrifice for the victory of the Christian spirit throughout the world. Only along that path lies the fulfilment of our part in the present momentous World Revolution.

Rev. Howard A. Kester (right) of Black Mountain, Tenn., general secretary of the Fellowship of Southern Churchmen, is handing packages of the good earth to members of the Pilgrim Fellowship participating at Durham in the impressive Ceremony of Soil prepared by Mr. and Mrs. Kester.

Left to right: Henry R. Rust of Rockford, Mich., president, Pilgrim Fellowship; Mildred Nichols of Cleveland, Ohio; Robert Harding, West Lebanon, N. H.; Marily Gene Wilson of McNabb, Ill.

At Durham It Was Voted

(1) That the General Council approves the action of the American Board of Commissioners for Foreign Missions in appointing Japanese missionaries on furlough to render Christian service to the Japanese on the Pacific Coast evacuated from their homes by government order.

(2) That the General Council approves the action of the Board of Home Missions in appointing through the American Missionary Association Division a representative to establish noninstitutional ministries of reconciliation in communities of acute Negro-white tension in the United States.

The New President of the Board of Home Missions

ALFRED GRANT WALTON, pastor of the newly merged Tompkins Avenue and Flatbush churches of Brooklyn, was elected the third president of the Board of Home Missions at the General Council meeting at Durham, New Hampshire. He succeeds Hugh Elmer Brown, pastor of the First Church of Evanston since 1918 and famed as a denominational wit, who served from 1938 to 1942, and the late Edward Weeks Cross, the first president of the Board, who presided over its destinies from 1936 to 1938.

The new president of the Board of Home Missions was born in Kalamazoo, Michigan, studied at Oberlin College and Seminary and had held pastorates in Stamford, Connecticut, and Springfield, Massachusetts, before coming to the Tompkins Avenue Church of Brooklyn in 1934. He has been active in the affairs of the Board in a variety of capacities, the most recent being that of vice-president. He has made a name for himself on the radio and as the writer of popular religious books. As an executive he is clear-headed and efficient; as a speaker pungent and effective.

The C. S. A. and the M. C.

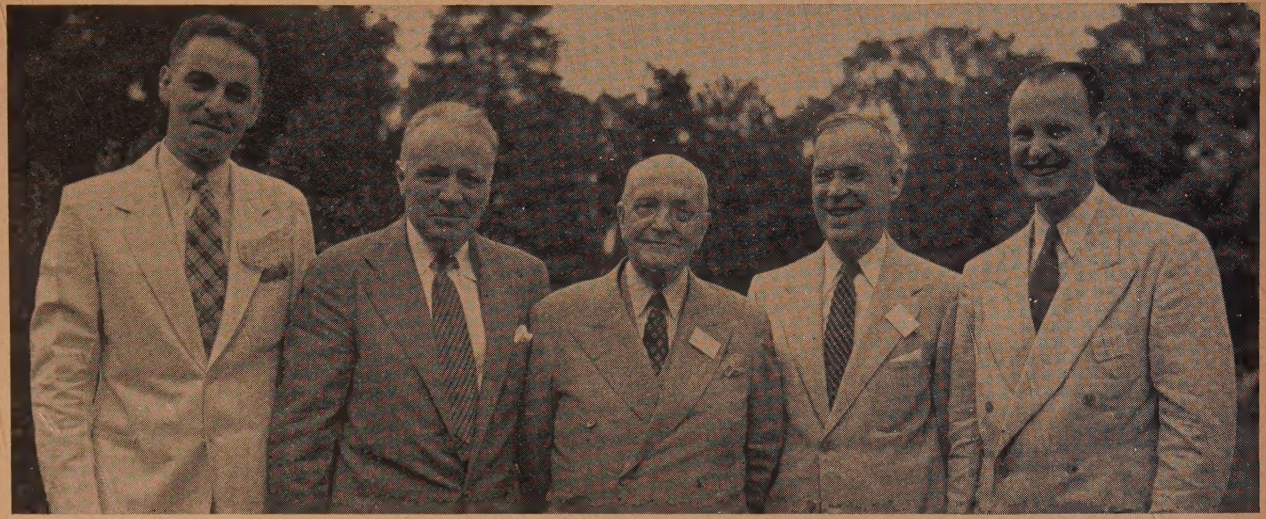
THE General Council at its session on Thursday, June 25, voted upon recommendation of its Executive Committee, "that the necessary steps be taken to constitute the Council for Social Action a full participating member of the Missions Council of the Congregational Christian Churches; and to the end (1) that the eighteen members of the Council for Social Action be constituted members of the Missions Council, (2) that the Council for Social Action be represented on the Ad Interim Committee by its Chairman or his alternate, and (3) that the Executive Director of the Council for Social Action be constituted a member of the Joint Cabinet."

Four of the one hundred chairmen of the Laymen's Fellowship who met in special sessions before and during the General Council at Durham. Left to right: Donald A. Adams of New Haven, Conn., presiding genius and beloved leader of the Fellowship; Clemens Mortenson of Cromwell, Conn., manager of A. N. Pierson Co., Inc., florists, who proved a tower of strength to the men; Professor Howard Easton of Phillips Exeter Academy, popular secretary of the meeting; and Ronald Bridges of Maine and the great Southwest, and of the country at large, a director of the Board of Home Missions and, as many of us hope, the next lay moderator of the General Council.

The laymen, by the way, who attended these sessions were practically unanimous in the opinion that the Council action on War should not have been taken. They "felt that such resolutions accomplish nothing and are binding on no one, while creating much misunderstanding."

The Durham Community Church may justly boast of its ability to pick good ministers. Here are five of them. Look them over and then study their careers as Congregational Christian leaders. They were lined up and "snapped" at the General Council meeting.

Left to right: Rev. Emerson G. Hangen, present pastor; Rev. Moses Lovell, D.D., Central Congregational Church, Brooklyn (1921-26); Rev. William S. Beard, D.D., LL.D. (1897-1908), former secretary, Congregational Home Missionary Society, secretary, Commission on Missions, secretary, Laymen's Advisory Committee, etc., etc.; Rev. Vaughan Dabney, D.D. (1916-20), Dean of Andover-Newton Theological School; and Rev. Fred S. Buschmeyer, Litt.D. (1927-36), Mount Pleasant Congregational Church, Washington, D. C.



The New Superintendent of Southern Negro Churches

DURING the sessions of the General Council at Durham the Board of Home Missions accepted the recommendation of a special and highly representative committee and elected J. T. Stanley, pastor at Dudley, North Carolina and director of Rural Church Work in North Carolina and Virginia, as associate superintendent in charge of Negro Church Work in the South.

Mr. Stanley is a graduate of Howard University and of its School of Religion. He has held pastorates at Nashville, Tennessee (1925–29), Wilmington, North Carolina (1929–31), and at Dudley, North Carolina since 1931. In this rural community he has led the people in the erection, largely by their own labor, of an attractive brick church in which a variety of both social and religious activities are carried on. Since 1938 he has combined with his pastorate considerable field work among the rural Negro churches in North Carolina and Virginia.

To the superintendency Mr. Stanley brings the confidence of his fellow ministers, a record of achievement in a rural parish and a considerable experience in dealing with churches. The rural church is his major interest. Most Negroes still live in the country. Since the Afro-Christian churches came into fellowship the majority of our Negro churches are in the country. Mr. Stanley speaks the language of rural people. He has demonstrated his ability to work with them.

Our Relief Worker in Europe

THE General Council at Durham approved the proposal of the American Board to appoint a relief worker or workers for Europe "as soon as possible, in the hope that still others may be added when the war is over to assist in the work of reconstruction."

Tracy Strong, Jr., son of Mr. Tracy Strong of the Y.M.C.A. in Europe, and a member of a distinguished Congregational family, has been appointed for one year and is at work in Switzerland and unoccupied France in student relief service. His support is met out of contributions to our Committee for War Victims and Services.

Toward Unity and Peace

THE greatest achievement of the General Council of our churches which met in Durham, New Hampshire, last June completely escaped the newspapers and was but faintly reflected in the pages of the religious and news weeklies. Fortunately it was deeply felt by a large proportion of the people present.

Men and women who differed deeply on a matter of conscience were able to understand, appreciate and honor one another! Tolerance is too cold a word to describe the attitude which prevailed. Perhaps the nearest that language can come to describing a spiritual experience is to say that fellowship was heartily maintained in the face of a deep divergence of viewpoint.

The question at issue had to do with the attitude of Christians towards war. Fortunately there was complete unanimity as to the ultimate goals to be sought and the spirit in which they should be achieved. There was also agreement that all had shared in the

sin which has brought the world to its present state. The divergence was on the relation of the Christian conscience to the immediate facts of war. A Boston paper, hearing of the discussion, ran the headline "Congregational Council Rent by Dissension." From the newspaper point of view this looked like a valid deduction, but it was entirely wide of the truth. One group was not trying to override the other. Both were seeking for a basis of understanding and agreement. Probably nobody was converted outright from one viewpoint to the other but in the course of the discussion both attitudes were mellowed and modified. Through it all the spirit of goodwill prevailed. Far more significant than the divided vote was the atmosphere in which the poll was taken.

Here is a spiritual achievement which may be freighted with deep significance for the future. There is nothing which men more need to learn, both as individuals and as groups, than to both appreciate and seek to understand those with whom they differ. Once it is achieved, this is a happy experience. Exploring the other fellow's ideas is far more exhilarating than trying to convert him to our way of thinking. It is also a contagious attitude. When we truly seek to understand others we awaken in them a desire to understand us.

The attitude which the Durham Council exemplified is the ultimate answer to the problems of church union and world peace.

Effective church union can only come through mutual appreciation. It should never be a matter of surrendering this or that but rather of supplementing our religious experience with that of men who are different from ourselves. The General Council took this attitude for granted. It voted that official negotiations be entered into with the Evangelical and Reformed Churches more as a matter of course than as any great effort towards church union. We have gotten past arguing about such matters. In this spirit alone can a divided Protestantism be brought together.

The same principle applies to world peace. To live and let live is not enough. Prejudice, even a detached sort of tolerance, must give way to mutual appreciation. Obviously this path is long and difficult. At Durham our churches demonstrated the attitude of mind which alone can build a warless world. The objection might be made that this was a very small experiment conducted under exceedingly favorable conditions. Yes, but it demonstrated a spiritual truth. The Mayflower was a very small ship, but multitudinous are the vessels which have followed where it has led. Our churches are pointing the way towards peace. That is probably our greatest service to the present day.

An Ancient but Earnest Church

EACH year during the first eight days of March from ten to forty thousand bronzed men, women and children assemble for the Maramanu convention of the Mar Thoma Church in the state of Travancore, India. The place of meeting is an enormous flat-roofed shed made of plaited palm leaves pitched on the sands of a dry river bed. Last spring Miss Lillian Picken and Mrs. Louise Gliem Fisher conducted Bible classes for women at this remarkable gathering.

"It is a stirring experience," writes Miss Picken, "to sit on a foot-high platform made of rough planks and look into the faces of thousands of men and women seated on mats on the sand under the flimsy thatch with shafts of sunlight streaming through on to their eager faces. At one time there were 30,000 in the so-called 'shed' while another 10,000 stood outside in the burning sun ten rows deep, scarcely moving through a two-hour meeting."

This great eight-day convention gets on without delegates, reception committees, resolutions or votes. In a few huts cold drinks are available but all the twenty-five or more other shops do a brisk business in Bibles, scripture portions, Christian pictures, missionary biographies and books on the spiritual life. Unlike the usual Oriental gathering of pilgrims at religious festivals, there are no bazaars, no fakirs, no acrobats, no snake charmers and no noise and confusion.

The shed huts are set up by volunteers from the young men's associations of the churches. An offering is taken at each meeting. "Yes, each meeting," writes Miss Picken, who adds: "My mind went back ruefully to the meetings of our churches where during three or four days' sessions we dared take only one offering! I sat amazed to see the simply-clad people, many of them obviously very poor, gladly put their offerings for God's work into the bags at every meeting, even at the separate Bible class circles which began the day."

Bible classes began at 7.30. At first there was an attendance of 100 or 200, but by the end of the week there were nearly 1,000 in each class. "And the children's meeting came at 7.30 too. Can you picture 5,000 joyous little bronzed figures with soft brown eyes, each one really interested in the missionary work of the Church? Children who are accustomed to pray and to give their treasures for Christ? Upon them depends the future of this missionary enterprise," adds Miss Picken.

At the first morning period of intercession there were 1500 people present but by the end of the

Mrs. Louise Gliem Fisher speaks to an Indian group

conference there were 17,000. They not only remembered the different parishes, the schools, the missionaries, the clergy, the sick, but prayed for China, America, Europe and even their enemies.

One hundred voluntary evangelists meet in a little shed by the river. These men offer their services to the church, go wherever they are sent, walking barefoot, doing their own cooking, living as best they may with but one desire: to win lives to Christ. They are paid just enough to provide a bare subsistence diet.

The great Bishop Abraham Mar Thoma is the moving spirit in this church. The Indians almost worship this devoted man, who lives with rigid simplicity, refusing the pomp and honors due his office and giving not only tireless service but all his means to the work of the church. His salary is now in arrears for about twenty years as he will not accept remuneration while any missionary worker is unpaid.

This church, which is little known in America, is believed to have been founded by Thomas, one of the twelve apostles. It has about 1,000,000 followers in the native states of Travancore and Cochin. Here one of every three people is a Christian while only one out of every fifty-three people is a Christian in India as a whole.

In the fifth century the Nestorians and in the fifteenth century the Roman Catholics sought to absorb this South India church, but later about half of its membership returned to their original beliefs and rituals.

For many years the church seemed asleep. The people were illiterate. The clergy were far from spiritual. No untouchables were admitted into membership. Missionary work was scarcely thought of. Then, in 1837, Abraham Malpan, a humble priest in the parish of Maramanu, started a reformation. The Bible was printed in Malayalam, the language of the people. Worship was held in the vernacular. The reformed group became known as the St. Thomas Church. The Orthodox older churches claimed the church properties and were sustained by the courts. This meant that the Mar Thoma Christians lost most of their churches. They had to worship under trees or beneath the open sky. As their Bishop now says: "This was a great blessing to us, for it taught us to depend upon God alone and to follow spiritual rules more than any earthly possessions."

Lillian Picken puts a half a dollar into a cent-a-meal box

Sunday morning in the plaza of a Mexican town

We Look at Latin America

THE interdenominational mission study topic for 1942–43 is Latin America. In this area our specific investments are relatively few although the tide of events is rapidly quickening our general interest.

The story of what our churches are doing among the Mexicans in the United States is told in the following six pages with a brief account of the Latin American Institute at West Tampa on pages 36 and 37.

For the moment Puerto Rico is shrouded in the clouds of war. Mr. Brownlee explains the reasons for the closing of Blanche Kellogg Institute on page 30. Ryder Memorial Hospital is carrying on with some hopes of expansion. Our twenty-two churches and the Evangelical Seminary, in whose support we share, are going about their work quietly but effectively.

In Mexico our missionary interests lie between the city of Guadalajara and the Pacific Coast. We have ten churches and a lively social center in Guadalajara. Our only missionary is Miss Margarita Wright. On pages 26 to 28 James E. Walter tells of a visit to a village congregation last December.

In Brazil there is an indigenous Congregational group of churches which arose spontaneously without assistance from either Boston or London. They report 53 churches and 6,349 members. The Fluminense Church holds a prominent place in the life of Rio de Janiero.

Our German churches main-

tain missionary work among the German immigrants who have been settling on the plains of Argentina and southern Brazil. In the former country they report 43 churches and 2,933 members.

During the coming year we will render a unique service to South America through the visit of Frank C. Laubach, American Board missionary, who has perfected a system by which adults can learn to read in ten lessons. He expects to set up campaigns in several countries calculated to reduce the curse of illiteracy under which much of Latin America struggles.

In view of our limited activities in these lands it is obvious that our study of Latin America during the coming year should have for its major purpose a better understanding of our neighbors in this hemisphere. Instead of nurturing our denominational pride we should seek to expand our horizons both as citizens and Christians.

The adult study book, "On this Foundation; the Evangelical witness in Latin America," is well adapted to this purpose. It is written by W. Stanley Rycroft, who since 1940 has been secretary of the Committee on Coöperation in Latin America. He originated in England but spent seventeen years as a teacher and school administrator in Lima, Peru. He writes with insight, understanding and interest. For our groups his general picture of Latin America life is worth more than his account of particular missionary ventures.

The young people's book, "Tales from Latin America" is by Frank S. Mead, a skilled professional writer now on the staff of the *Christian Herald.* It contains six vivacious stories of Latin American life and is illustrated with an abundance of excellent pictures.

Either of these books may be secured from the Pilgrim Press. "On this Foundation" is 60 cents in paper covers or a dollar in cloth; "Tales from Latin America" is 50 cents in paper covers only.

The Salon of Church Architecture

Which was first displayed at the General Council at Durham, N. H. under the auspices of the Arts Guild and the Church Building Department, is scheduled for exhibit at the following gatherings this fall and winter:

Northwest Regional Meeting, North Dakota Convocation, Wisconsin State Conference, Northern California Conference, Midwest Regional Meeting, Plymouth Church, New Haven, Conn., Yankton College, Ministers' Week at Chicago Seminary.

The Mexicans in Our Midst

Most of the Mexicans in the United States major on muscle. Sometimes they are regarded as a cheap substitute for labor-saving machinery. Usually they have been given the jobs that nobody else wanted. Work for them commonly involves muscular activity, and lots of it. They have an excellent reputation for hard labor. A Mexican who is free from disease, whose stomach has had plenty of nourishing food, and who knows that he will not be cheated out of the fruit of his toil, is a person of astonishing energy. Most Mexican labor is concerned with products which ultimately find their way into the great American stomach.

The Mexicans made their first appearance in most American communities as migratory workers. This phase can be observed today in the sugar beet areas of Michigan, Minnesota, Montana, Nebraska and Colorado. The sugar companies send their representatives to Texas in the early spring and sign contracts with Mexican families for the cultivation and gathering of a certain area of beets. At the opening of the season they are shipped north by truck or train in the cheapest and most expeditious manner possible. The first year or two that the Mexicans come they live in shacks, sheds, tents, but gradually the housing improves. The Mexican male is very much of a family man; he always brings with him his wife and children and is likely to include his dog and chickens in the family migrations.

In theory all Mexican beet workers are supposed to return to Texas at the conclusion of the annual "campaign" but each year a few more try their luck at "wintering in the north." Gradually they find jobs and make a place for themselves. Ultimately a Mexican community grows up in the shadow of the sugar refineries.

From the point of view of the church these Mexican migrants are a special problem. Although nominally Catholic, they have little traffic with the Roman Church. Language, race and an exhausting form of toil cut them off from their American neighbors. Most of their children were born north of the Rio Grande and can claim American citizenship if they so desire. Many of these young Americans have a very scant acquaintance with the English language. The annual migration to the beet fields of the north is not conducive to school attendance. Texas enacted its first compulsory school attendance law only twenty-six years ago and is not seriously disturbed about Mexican truants. As a consequence of these and other factors, the contacts between the Mexicans

in our midst and the American way of life are physical rather than spiritual.

The most effective approach to the migratory Mexicans by the Protestant churches is through the migrant centers which the women of our churches have promoted on an interdenominational basis under the auspices of the Home Missions Council. While their parents work in the fields the children are gathered for a profitable day of song, play, health instruction, Bible stories with a wholesome lunch at noon and a closing worship service in the late afternoon. The leaders are teachers and college students, together with some Mexican helpers. For the children it is a happy introduction to the better side of American life and oftentimes their only opportunity for real religious nurture. Each summer several of these centers are operated in Michigan and Minnesota.

In many places Mexicans who were once migrants are now permanent residents. During the first World War Mexicans were imported to work in the steel mills which cluster about the lower tip of Lake Michigan and many of them are still there.

A Mexican girl at work in a Montana beet field

Two young American citizens whose father works "in the beets" at Hardin, Montana

In Kansas they have defied the dust storms and made a place for themselves as agricultural workers.

The nearer one approaches the international boundary the larger and more permanent the Mexican settlements. San Antonio and El Paso have large Mexican quarters. Nogales, Arizona, is more Mexican than American. In the hot desert towns along our Southern border the Mexicans do more than their share of the hard work. They pick a surprising proportion of the non-Florida oranges and grapefruit which we eat. Los Angeles is second only to Mexico City as a center of Mexican population.

The Mexicans are a vigorous race. Visitors to Mexico marvel

at the ruins of the temples which their Indian ancestors built, often on inaccessible mountain-sides. The Spaniards who conquered Mexico may have been deficient in principles but they were men of astounding courage. Mexico is the liveliest of the Indian nations of Latin America. Much of its seeming turbulence is born of ambition.

Most of the Mexicans who have come to the United States have been both poor and ignorant—yet as soon as they achieve any measure of security they tend to rise in the economic, educational and even social realms. In the grammar grades their language deficiencies are a handicap which is sometimes made the occasion for their segregation into separate

A well populated tree on the playground of our Mexican community house at Ontario, California

rooms or even schools but once a young Mexican arrives in an American high school a goodly number of doors of opportunity open before him. When the principal of the high school at Barstow, California, took the writer to our Mexican Sunday School he discovered some of his best students in attendance. The obvious economic opportunities for Mexicans are in the operation of small stores, restaurants catering to tourists and curio shops. As the young people achieve education they secure more and more "white collar jobs." Occasionally a Mexican family finds its way into an "Anglo" church.

Our Spanish-speaking churches minister to the stabler Mexican settlements along the border. The Southern California Conference has for its superintendent of Mexican churches Cedric Crawford, who was born in Mexico of missionary parentage and who has himself served south of the border. At Pomona we have an attractive Spanish style building. At Chino a building venture is underway. At Ontario our community house is alive with Mexican children during the late afternoon and on Saturdays, with Sunday School as the chief activity. Out on the desert at Barstow is the youngest of our Mexican churches which meets in what was once a store building.

In New Mexico and El Paso are five Spanish-speaking churches fostered by the Board of Home Missions. The El Paso church has a good stone building which shelters much social activity as well as religious services. The playground is a lively place. The Albuquerque church has been recently rebuilt. At Gallup, New Mexico, a promising mining and industrial center, our Mexican church is only a couple of blocks from the English-speaking church.

Grants, New Mexico, is midway between Gallup and Albuquerque. Here the trains on the Santa Fe pause for fuel and water and the cars on Highway 66 stop for food and drink. The town is a "wide place in the road" with as much Spanish-speaking as American population. Here our Mexican church is taking on new life under new leadership. Here our churches established a small hospital a little over ten years ago. Its superintendent, Dr. J. L. Cornelius, not only takes care of emergencies in Grants but also holds clinics in the small Spanish-speaking communities round about.

Back in the hills about Grants are a number of so-called "plaza towns" whose people first settled in these parts long before they became a part of the United States. During the late nineties and the early years of this century our churches, working through the New West Education Commission, opened pioneer mission schools in a number of remote communities which had previously been unacquainted with either

Our Mexican church and social center at El Paso, Texas

education or Protestants. With the coming of the public schools our missionaries withdrew and gradually the churches which they had founded were discontinued and the properties sold so as to finance the hospital at Grants. But in the little town of San Mateo some forty miles northwest of Grants the sparks of Protestantism which the missionaries had ignited refused to be extinguished. Three years ago some faithful souls got together and built themselves a new church on a new site which is very much their own. It is served by the minister at Grants.

Leadership is the great problem of our Spanish-speaking churches. They were founded and led for many years by men trained in our mission schools in Mexico. Two of these "grand old men" continue—Jesus J. Valencia of El Paso and Sebastian L. Hernandez of Albuquerque—but it is not possible for them to serve all of the churches and someday we will need younger men to take their places. Where these new leaders are to come from is a perplexing question. Upon its answer depends the future of these churches. With a competent ministry they should be a means of relating the Mexicans who have permanently settled in this country with the better aspects of our life.

Through the Summer with the American Board

By Wynn C. Fairfield

CONDITIONS in **India** had so greatly improved from a military point of view up to July 2 that a radio received on that date reported: "Work all missions functioning normally." This means that the missionaries who had evacuated our Ceylon and Madura Mission areas under government pressure in the spring had then returned to their institutions and station work. There is of course no means of telling as we go to press on August 10 what the effect on our work of the political disturbances within India itself may be.

Recent arrivals from the **Near East** have come by circuitous routes, some partly by air. They report conditions in Greece as incredibly bad, with thousands dying all the time, in spite of small amounts of relief got in by the Red Cross; conditions in Bulgaria as tolerable, although difficult (one family and two women workers refused repatriation when they had the chance); and in Turkey and Syria as almost normal, in spite of the constant threat of becoming involved in active hostilities in the Axis drive for the Middle East. The Near East Mission has cabled another urgent request for reinforcement in view of the opportunities and needs.

The **Africa** missions have so far escaped the direct consequences of the war, although it is still impossible to secure the necessary visas for our missionaries now in America to return to Angola.

Unofficial reports through army channels indicate that probably our missionaries at Dansalan in the **Philippines** were interned at Davao after American forces there surrendered. We have no word concerning Dumaguete; and no later word about Manila and Baguio than the reassuring one printed earlier.

The following **North China** missionaries are on the S.S. "Gripsholm," now en route to this country with Americans repatriated in exchange for Japanese and due in New York about the last of August: Dr. Alma L. Cooke, Miss Helen Dizney, Rev. E. W. Galt, Miss F. K. Heebner, Miss Isabel Hemingway, Miss J. E. Horn, Miss L. E. Lyons, Miss M. L. McClure, Rev. H. S. Matthews, Miss E. B. Noreen, Mrs. G. C. Pye, and Miss A. C. Reed. With them are others associated with the Mission, although not members of it, as follows: Mr. and Mrs. R. M. Galt, Miss Winifred Hemingway, Mr. Wells Hubbard, Mr. R. T. Moyer and Mr. R. C. Mueller.

Miss R. E. Mulliken, formerly of our South China Mission, is also on board.

Those listed on the "Gripsholm" include all our missionaries in the outlying stations with two exceptions. None of our missionaries in the vicinity of Peking or in Tientsin or Shanghai are included, apparently as a result of a definite policy first to repatriate those in smaller places farther from Japanese military headquarters. The next opportunity should come in September. Our Swiss missionary in North China has been serving as the official Swiss representative in Peking.

All reports received by letter directly from these last three places, as well as statements made by passengers on the "Gripsholm" after reaching Lourenco Marques, indicate that the American missionaries in these places had been well treated. Unfortunately, the same thing cannot be said for all our Chinese colleagues, although treatment differed in different centres. Word just received from Fenchow through reliable Chinese channels in West China states that more than forty Chinese preachers in that station who had been arrested by the Japanese had been set free at last; but that ten had been unable to survive the hardships of imprisonment with torture and had passed away before deliverance came. In Taiku, only fifty miles away, it was reported that no special discrimination against Christians had been shown. Schools there had been closed, but the hospital had been able to continue. The hospitals in Fenchow and Tehchow had been closed as well as the schools. At least two high schools have been "reopened" under puppet auspices. In general the churches have been able to continue, but without foreign financial assistance or any help from the missionaries.

On July 22 a sister received the first word from Miss Edna Lowrey, our only missionary in **South China,** who accompanied her school to Macao, the Portuguese island near Hongkong. The school was still carrying on. The island was unoccupied, but so blockaded that many Chinese were dying every day of starvation.

Foochow and **Shaowu** have so far escaped occupation by the Japanese, who have made two attempts at Foochow, and who are both north and west of Shaowu, but across mountains. A message from Shaowu received July 20 reports: "Situation improving. Scotts, Thomas, Mrs. Storrs (down river). Eleven others here okay. (Fukien Christian) University as usual."

Mr. James A. Hunter of North China reached Chungking by air from India on July 20 and has been assigned to supervise relief in three provinces.

"We're Proud of Our Church"

MANY churches have inferiority complexes. The attitude of pastor and people is apologetic. Their tongues are lively with explanations as to the lack of paint without or the sad state of the organ within. They overwork the "poor but honest" plea. The man on the street classifies them as righteous but dumb. The future is not for such congregations; failure dogs their steps.

Often it takes but a very little thing to transform the atmosphere of a church. Paint does wonders for ecclesiastical morale. A new organ often gives a congregation a new lease on life. A church garden can create a new attitude among the neighbors. In the past we have depended too much upon new preachers to bring in the Kingdom—and have overlooked many other wholesome novelties which might invigorate the atmosphere of a church.

Every church likes to have something of which it can be proud. Our religious self-respect is reënforced when our church develops some feature about which we can tell our neighbors, or exhibit to visiting friends. Blessed is the church about which its members feel free to boast.

Unfortunately not all churches can be beautiful, but every church can have some element of loveliness. From its very nature the divine is hinted at rather than completely realized. Through glimpses of beauty the human soul achieves intimations of immortality. Every church should have about it something which suggests the divine. It may be only a bit of a garden, an inspired window, a modest worship center, a well-placed cross. Such elements lift a church above the ordinary; they lend it a distinction which enshrines it in the hearts of the worshippers. They are not so much matters of money as of taste and of the understanding heart. The best features of a church are not bought—they are created.

The Arts Guild of the Congregational Christian Churches was launched at the last session of the General Council to encourage the churches to avail themselves of arts and crafts for the furtherance of religious ends. Our people have much talent in many fields; these we hope to enlist in the service of the church.

During coming months the Arts Guild is sponsoring a campaign for the beautification of our churches, stressing those steps which can be taken without using materials which are difficult to secure or without any large expenditure of money. Every church should have in it some simple shrine created by the loving hands of its people.

As a part of this campaign we

expect to print in these pages from month to month illustrations of what our churches are doing both to express their devotion to God and to make it easier for men and women to enter into a consciousness of his presence.

If you are interested in this movement, write to The Arts Guild, Room 908, 287 Fourth Avenue, New York City. Charter members are still being enrolled.

First Welcome: Then Worship

THE large foyer of the church at Waukegan, Illinois, also does duty as an attractive church parlor. Worshippers are welcomed in the atmosphere of a gracious home before they enter the impressive sanctuary; after the service it is natural for them to linger for a period of sociability that in no way conflicts with the worship which precedes. By opening the curtained windows the parlor can be used to accommodate overflow congregations. On weekdays it is a readily accessible meeting place for church groups. From the point of view of both building costs and maintenance this is a highly economical arrangement.

How attractive is the foyer of your church? Does it invite or repel? How might it be beautified?

Visiting a Mexican Village

By James E. Walter

Our one American Board missionary in Mexico, Margarita Wright, lives in Guadalajara, the second largest city of the Republic south of the Rio Grande. She is the supervisor and friend of our ten Congregational Churches. Owning an automobile for city travel would be a luxury. Poor dirt roads out in the country make distant journeys too expensive. Broken springs cost more than gasoline. Trips out into the country are made on the train.

The military, government officials, and foreign tourists buy first-class tickets. Business men and merchants pay half as much for second-class tickets. They have the same coaches, without air-conditioning, and more congenial friends. When second-class coaches fill up, the half-price customers take over the first-class cars. Once I stood in the aisle, even though holding a first-class ticket, while second-class passengers occupied the seats in the first-class coach.

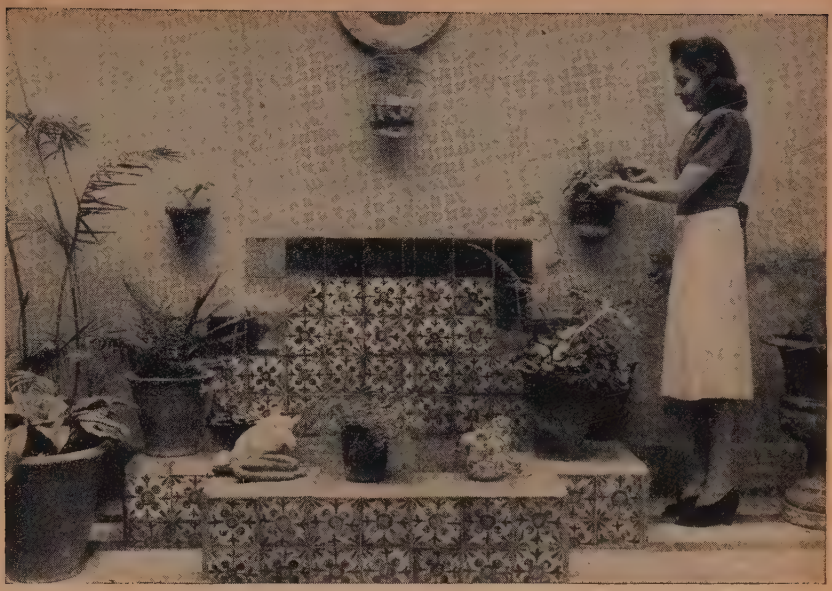
Third-class coaches are always stacked full of farmers en route to market. Bags of beans, bundles of sugar cane, and live chickens fill every corner. Sleeping babies are parked in the aisle or on the floor between the seats. Every mother seems to have implicit confidence in the watchfulness and carefulness of all fellow passengers. The congestion impressed me as a nightmare. Yet everyone was happy. The conductor assured me that no child was ever maimed or killed while sleeping in the aisle.

Young men were strumming their guitars and singing love songs. A bottle of maguey spirits was the commotion center for a quartet of loud middle-aged men. Next to an open window in the rear was a young minister from our Union Seminary in Mexico City. He was on the way to a summer parish. The trip was an important part of his education. His thirty-six hour ride included a night's "rest" on a half seat of this old, over-crowded coach. Church funds are not spent on Pullman fares.

Every five or ten miles the train made its daily stop at a small village. Vendors of all kinds swarmed the station like bees in a field of clover. Men sold oranges and cool drinks. Women offered their plain tortillas and fancier combinations of beans, meat and corn bread. Children peddled beads and jewelry or begged with deep brown eyes.

From the car window we saw women washing clothes at the river side. Every day is wash day. Rubbing and rinsing is spelled by chatting over the day's news.

Sugar cane was tall in Decem-



In the patio of Margarita Wright's home in Guadalajara

ber. Children and adults alike chewed on lollypops of sugar cane twelve inches long and two inches thick.

A telephone wire followed our steel rails all the way to Ameca seventy miles into the back country. On Sunday afternoon, December 7, these wires informed the railroad conductor, a government employee, of the attack on Pearl Harbor. As the only citizen of the United States on the train, the news had particular significance for me.

Walking to the minister's home in Ameca we saw large supplies of charcoal which had been brought in from the hills. Soon there will be a shortage because forest reserves are diminishing rapidly. Poor farmers earn extra cash by manufacturing charcoal and bringing it to the railroad. From there it is shipped into big city centers like Guadalajara.

Every street told the story of Mexico's primary food. Two-wheeled carts drawn by oxen were carrying corn to many householders. Even as coal is dumped into some streets in the United States, so maize is delivered to the door of a Mexican family. Women and children spend the day sorting out the best ears for family tortillas (something like a pancake, made with ground corn meal and lime-water). Their diet also included beans, tomatoes, cocoa, and fruits. The short and scrubby ears of corn went to feed the burros—their sure-footed donkeys.

The minister is well acquainted with the entire community. He took us on a long walk that afternoon so that we might call on fellow church members in town and out in the country. Some of the old timers recalled with vividness the days of religious and political revolution and heated persecution of non-Catholics. Even now in these rural areas Protestants have difficulty in buying milk or renting a hotel room for their tourist friends. The common people hold no prejudice but the officialdom of the Roman Catholic Church continues to consider Protestants as potential enemies to the only right and natural religion.

The Flores family graciously entertained us for luncheon, dinner, and Sunday morning breakfast. In addition, the entire Sunday School came to the parsonage for a social gathering on Saturday night. Guessing games interested young and old alike. The telling of family stories entertained further. Mrs. Flores provided a pail-full of popsicles for refreshments. The church services on Sunday included Sunday School classes for young and old followed by a more formal service of worship. The simple chapel reflected the home-like atmosphere of first century disciples. Vigor and whole-heartedness marks these people who cherish the open Bible in the midst of a critical majority who keep the Book of Books closed to the common people.

A village merchant who majors on sugar cane—the Mexican equivalent for a candy bar

Behind them the skyline of New York; before them the great unknown

Books for Our Soldiers at Sea

On land waiting tests one's stamina; at sea it tries men's souls. Thousands of American boys will cross the sea during coming months. Transports will be crowded. Privacy will be unknown. The men will soon discover that there is a lot of ocean in this world and that most of it looks very much alike. The necessity of travelling in convoys will stretch out the days. The combination of present peril with future uncertainty will inevitably create nervous tensions.

The chaplains on transport duty report that books and magazines are a great aid in maintaining morale. Reading is an occupation which requires little space. It liberates the mind from bondage to the here and now; it is the most feasible form of escape from a cramped and unpleasant reality. With a stock of 1,000 books one chaplain reports a circulation of 5,000 volumes on one trip.

The General Council of the Congregational Christian Churches has made arrangements to forward to transports leaving the eastern seaboard books and magazines delivered at Room 910, 287 Fourth Avenue, New York, N. Y. Books may be sent by mail at the rate of a cent and a half a pound from anywhere in the United States. Senders are asked to prepay their gifts to New York; after that the General Council will see that they are delivered to chaplains on board transports.

In selecting material remember that, while there are some college men with every outfit who would appreciate serious reading, at the same time most men will read solely for pleasure. Detective stories are the most highly prized form of literature in the army; after that light fiction. Inaction is hardest on the active and extroverts suffer from more boredom than do introverts. Pick the type of reading matter which has the greatest appeal to the liveliest young man that you know.

Blanche Kellogg Institute Suspends for the Duration

By Fred Brownlee

PIONEERING has always been a primary aim of the American Missionary Association. It was one of the first organizations to advocate the abolition of slavery. It opened the first schools for Negroes following the Civil War. Some of its schools were called colleges and universities at the beginning in order that they might become first in the field of higher education.

In 1890 the Association had 190 schools. Today it has less than ten. Practically all of them were forerunners of public schools. Instead of being "put out of business," they helped the communities of which they were a part to get into the school business. The remaining schools will justify their existence only so long as they continue to be pioneers.

It was this spirit which led the Association to be among the first to open schools in Puerto Rico following the Spanish-American War. At that time there were not only no Protestant churches on the island, but also practically no public schools. The development of an insular system of education from the primary grades through the university soon became a conscious part of the progressive developments begun by the United States. It wasn't long until Blanche Kellogg was the Association's only school on the island. When the primary grades were discontinued Blanche Kellogg became a boarding high school for girls. At that time even San Juan did not have a good public high school. Now all the larger towns and cities have fine high schools with Puerto Rican teachers who have been trained on the island.

At least a quarter million children are still without school facilities. This will continue so long as the population increases at the rate which has prevailed since 1900. Then nine hundred thousand lived on the island; today there are two million. Children are born faster than schools can be built. But most of the girls who attend Blanche Kellogg would not be deprived of a chance to go to school if it were not there. Many of them come from places where there are high schools and from homes which could pay all of the cost of private education. A sufficient number of privileged girls are available to fill Blanche Kellogg.

General conditions on the island have changed. Three years ago Puerto Rico was designated the most strategic location between North and South America and between the Atlantic Ocean and the Gulf of Mexico. During the

past two years its military activities have increased tremendously. The federal government has taken over the steamship lines and civilian travel by sea is almost impossible. Transportation by air, while subject to military priorities, is open to teachers, but the cost is prohibitive except for absolutely essential reasons.

With these facts in mind the Policy and Planning Committee and the Executive Committee of the Board of Home Missions concurred in voting on April 21 to discontinue Blanche Kellogg Institute at the close of the present school year. Should a pioneer opportunity develop in a less congested area at the end of the present war, the school may again renew its services. Observations and explorations with that in mind will be continued during the war period. This will also depend on the income of the Board of Home Missions. For 1942–43 the income of the American Missionary Association Division will be $32,000 less than it was for 1941–42. This reduction compelled a re-evaluation of the relative importance and need of all the work of the Division.

In Puerto Rico the pattern of life is Spanish, the tempo American, the present objectives largely military

Camera News

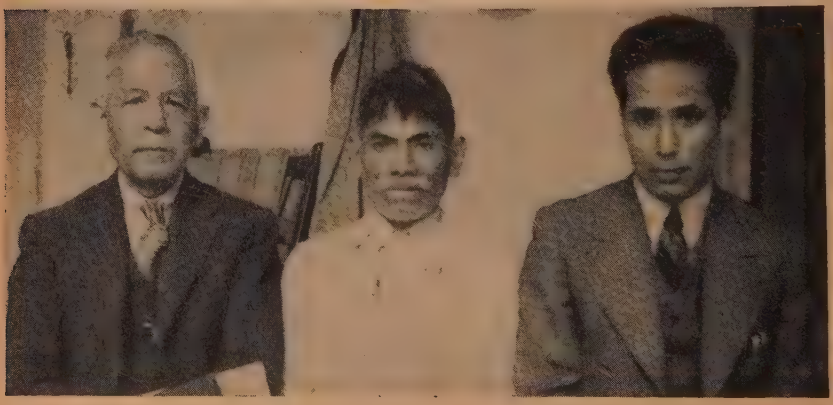
By

Dorothy P. Cushing

DOWN MEXICO WAY

Mrs. Flores, wife of the pastor at Ameca, Mexico wearing national dress and a prize winning smile. Her husband is chairman of the Ministers Council of Congregational Churches in Western Mexico.

Below: Left to right: Mr. Villalobos, layman, business man in Guadalajara. Fine lay Bible teacher. Father of Arturu Villalobos, who has been studying music at Westminster School, and is the special interest of the Pilgrim Fellowship. Center, a faithful deacon of the Ameca church of which Mr. Flores (right) is minister.



LA CASA BUENA VOLUNTAD

In Guadalajara is the House of Goodwill. The mothers of these children work in the tortilla factories for a few cents. Some cannot even pay the 5 or 10 cents needed to care for their children here. Our missionary money provides bean soup, supervised play, handcrafts and shelter for some 40 children daily.

Below: Miss Margarita Wright, Mexico's One Man Mission, and Mrs. Gutierrez, courageous widow, now superintendent of the House of Goodwill.

THE MEXICAN SCENE

Typical thatched roofed house found on the side of the road in the mountains that stud that land of sunshine.

Three women at a town well in Tlajomulco, a pictorial reminder of Rebecca and others who gathered in similar places in Palestine.

Mexico preserves her culture. Here two young people at Vencente give a national dance. He is an engineering student at the University of Guadalajara and she is a student nurse.

Jim and Betty go Mexican—with the smiling approval of Miss Margarita Wright. These pictures were all taken by Rev. and Mrs. James E. Walter on their trip through Mexico in the winter of 1941.

Florida's Spanish Side

BOYS AND GIRLS OF AMERICA

AMONG the young people at Florida's summer conference this year were Olga Dorado, Martina Suarez, Rose Marie Garcia, Eloy Fernandez, Julio Aquero, Jester Petralia and Mariano Hernandez. These are good Spanish names. Their possessors had dark hair and brown eyes with complexions tending toward the olive. They made friends quickly with the other young people. Olga stirred the group by singing to them in Spanish. Julio (pronounced Hoo'lio) proved himself a good man at sports.

These young people are not descendants of the Spaniards who gave Florida its name, a couple of ruins and the Ponce de Leon tradition. Their great-grandfathers were cigar makers in Cuba. Their grandfathers brought the art of making "Havana" cigars to Key West; their fathers carried it to Tampa at the beginning of the present century.

In those days the Cuban cigar makers were strangers in a strange land. They distrusted the public schools. They made of West Tampa a community unto itself. There our churches established the Latin-American Institute under the leadership of F. P. Ensminger. For many years it operated a day school; until recently a day nursery was main-

These Cuban-Americans love to sing

V. A. Venezia, director of the Latin-American Institute, talks things over with some of the boys

tained. At different times a wide variety of religious and social work has been carried on.

With the rise of the cigarette and the introduction of machinery the skilled cigar makers have fallen upon evil days. As the cigar factories have closed the Cuban workers have scattered through the city of Tampa.

Today the Latin-American Institute is majoring on young people. The boys play football out of doors and basketball indoors while the girls learn to sew and form the backbone of the church choir. Although these young people are well-versed in the ways of young America, among themselves they quickly revert to the Spanish language. The ultimate function of the Institute is to make it easy for these boys and girls of Cuban ancestry to enter fully into their American heritage. The seven delegates to the Florida summer conference marked a long step in this direction.

Foreign Flashes

By Dorothy P. Cushing

The Musical Life Is Lonely

Albert L. Faurot, who was assigned to Foochow College, is busy teaching in a refugee school in Shaowu where he lives alone and likes it. As he both gives piano lessons and devotes considerable time to practicing himself, it seemed wiser for him to live by himself. Occasionally uninvited guests walk in when the street gate is open, while his Chinese neighbor sometimes has noisy company. Baby washing day is also quite hilarious for a young bachelor. He hopes to fix up a room in the second story with ping-pong tables and games so that he can entertain the students. His closest companion, besides his piano, is a gray alley cat named Jimmie, who also contributes to the confusion but is good company.

Off to Battle

Just before the Japanese occupation a Moro lieutenant came hurriedly up the steps of Mrs. Pearl F. Spencer's home at Dansalan on the island of Mindanao. Asking for a few moments of private conversation, he turned over to her a sum of money and a letter, giving her instructions what to do with both in case he should not return. When she asked if he would accept and read a New Testament he replied that he would gladly do so. She learned that he had formerly been a teacher in the Lanao High School.

India Keeps Christmas

Under the brilliant stars in the blue velvet sky of an Indian winter night, a group of little Hindu boys and girls gave their own interpretation of the story of Bethlehem, while Mrs. Louise Gliem Fisher and Miss Lillian Picken of Satara looked on with delight. At the end of this simple portrayal in village surroundings, so much like those of Palestine 2,000 years ago, old and young brought offerings to the manger out of their desperate poverty. There was grain and a few eggs, peanuts, sometimes a fowl. The sale of these products was to provide money to send to the starving, homeless children of China. "These village gifts, together with those of the Satara Church White Gift Christmas and the different Sunday schools, the Fibre Industry's Workshop, etc., amounted last year to $18.00, which is no small sum for such people to give. I wish you might see the joy in their faces," writes Miss Picken.

When Roofs Vanish

With all the restrictions, poor housing, inadequate heat and food, the Chinese and American staffs of such refugee schools as Foochow Union High School in Tsianglo keep their sense of humor. Guy Thelin and Principal Lin of the Union High School have been living in the agricultural buildings where rice hulls under a bamboo mat take the place of a board floor. The roof leaked badly. Last winter was cold and snowy. In the middle of one heavy storm they heard the voice of an associate, Dr. Skinner, calling, "We have no roof!" Somehow they got the roofless Skinners under cover and next day put the roof back on. An epidemic wiped out the hens and ducks because Mr. Thelin could not get U. S. vaccines. "I shall have to start all over again," he writes uncomplainingly.

Preparing for Peace

Realizing that the need for missionaries will be greater after this war than ever before, our churches at the General Council meeting in Durham endorsed the American Board's proposal to send out 150 new workers at the earliest possible moment. Four such workers were consecrated in an impressive service and four others are under appointment. Six more have been commissioned but are kept from sailing only by world conditions.

For a New Syria

"The most prominent educational institution in North Syria" is Aleppo College at Aleppo, Syria. President Alford Carleton reported a record number of students last year. The College has reached a degree of stabilization in spite of rapid growth and dramatic change. The first Prime Minister of independent Syria wrote to President Carleton, "We shall keep in mind your good will and we shall remember with much appreciation the services rendered by your College in educating the new Syrian generation in character, patriotism and idealism."

Engaged—and then to School

Prakashrao Bhonsle, who has charge of the evangelistic unit of the Satara Mission in India, lives in the little village of Waduth and goes about supervising his work on a bicycle. Next year he hopes to marry Sunitibai Ranbhise, a Christian girl who was formerly a laboratory technician in the Mission. Soon after their engagement the young couple decided that Sunitibai should have special training to fit her for service as the wife of a trained village evangelist, so they postponed their marriage for a year in order that she might study at the Bible Training School in Ahmednagar.

Our New Student Secretary

On September 1 Ralph Douglas Hyslop became Minister for Student Life of the Division of Christian Education of the Board of Home Missions.

Mr. Hyslop's duties will include travelling among the colleges having an appreciable Congregational Christian constituency, meeting with students, university pastors and other campus workers, seeking to discover ways in which both the Christian faith and our own fellowship of churches may exert a more effective influence upon the students of the present generation.

Ralph Hyslop was born in Idaho but grew up in Janesville, Wisconsin. At the University of Wisconsin he distinguished himself both academically and in the band, orchestra and glee club, graduating with honors in 1935. While at Chicago Seminary he assisted in the United Church of Hyde Park, spent a summer on the Mt. Desert Larger Parish in Maine and attended the Oxford and Edinburgh ecumenical conferences. Following his graduation from Chicago Seminary *summa cum laude* in 1938 he studied in Edinburgh, Paris and Union Seminary in New York. From 1940 to August of 1942 he was associate pastor of Union Church, Hinsdale, Illinois, also serving as interim minister for the last eight months of this period. His wife is the daughter of Bruce Curry, formerly of Union Seminary, while his brother, Fred W. Hyslop, is pastor of the First Church of St. Louis.

Miss Katherine Terrill Retires

On August first Katherine Terrill retired as secretary of literature and information of the Council for Social Action after fourteen years. In recent years she has been not only the senior employee of the Council but also its only connecting link with the Department of Social Relations of the old Education Society. Miss Terrill is a gentle soul who has operated in an area where convictions are usually heated in such an ingenuous fashion that no one has ever been known to become angry with her.

Miss Terrill originated in Iowa, where she graduated from the State College at Ames, taught school, took library training at the University of Iowa and served as librarian in several communities. During the last war she went to France with the Y.M.C.A. and was in Paris at the time the peace treaty was signed. In 1922 she became reference librarian in Wichita, Kansas, where Hubert Herring was then pastor.

In the fall of 1928 she came to the newly opened New York office of the Department of Social Relations. For six years she edited the little sheet, *Church and Society*. Since the setting up of the Council for Social Action in the fall of 1934 she has dug out facts, disseminated information and prepared leaflets and packets of various sorts.

"My experience with the Congregational Christian churches has profoundly influenced my thinking," Miss Terrill recently remarked. "As a librarian I dealt with individuals rather than movements. Although I had been a Sunday School teacher since I was sixteen I had seen the church in its relations with people rather than as a creative social force. Through my work in New York I have met a lot of exciting people—saints and prophets ranging all the way from Sydney Strong to Ferry Platt."

Miss Terrill has bought a house in Panora, Iowa, which is forty miles west of Grinnell. Within twenty-five miles she has four brothers and two sisters—all on farms. She expects to major on family relations for a time—and incidentally work on the committee which is revising the Social Ideals of the Churches adopted by the National Council in 1925.

Youth Points the Way

Adopted by the National Council of the Pilgrim Fellowship, Deering, New Hampshire, June, 1942

The third national council of Pilgrim Fellowship wishes to record in this hour of tumult, strife and bloodshed its belief in the essential unity of the Christian fellowship which transcends battle-lines and differences of opinion as to the Christian attitude toward

war. It is our conviction that this fellowship must not be broken.

We believe that the Pilgrim Fellowship along with other Christian young people is being called by God to discover ways in which this unbroken brotherhood can be maintained and expressed.

We are penitently conscious that even in our own country this fellowship is threatened by barriers of race, class, and creed. We have yet to build the democracy which our forefathers planned. We must do all within our power to establish equality of opportunity for all and to build a Christian world order.

In pursuing these ideals, we reaffirm our purpose to practise a Christian patriotism which recognizes the authority of God in conscience as supreme, and dedicate ourselves to the responsibilities and obligations that freedom of conscience entails.

We pledge again our unbroken fellowship even when the voice of God seems to come to us in different ways.

Mr. Case Retires

Rev. Herbert E. B. Case, after six and one-half years as a missionary under the American Board and after nearly thirty-two years in the office of the Board in Boston, has asked to be retired from active service. This has been regretfully granted, to take effect August 31, 1942.

A graduate of Rhode Island College, Brown University and Hartford Seminary, Mr. Case was appointed missionary in 1904 and was designated to the island of Guam. The Board's work in the island being transferred to the "General Baptists" he was compelled to return to America in 1910. Late that fall he assisted the foreign secretaries for a few weeks and on January 1, 1911 began regular work in the foreign department of the Board as "Assistant." Later he became "Office Secretary" and in 1925 was appointed by the Prudential Committee an Assistant Secretary of the Board.

The Committee in its recorded expression of appreciation refers to Mr. Case's "variety of service necessary to the smooth functioning of the administration of the Board" and then adds: "his even temper, reliability and deep Christian convictions have been a great asset across the decades. As he retires with honor we wish to assure him of our deep appreciation and gratitude."

And as for the members of the staff left behind, we shall miss, more than we can say, the daily example of the man by whom we have set our watches, lifted our sagging stomach muscles into erect soldier-like posture, stuck to our desks when often tempted to slip away from duty, attended to deadening routine with better precision and grace, and coveted an uprightness of character and conduct more worthy the Name we profess.

Dr. Douglas Horton (right), Minister of the General Council, gives the right hand of fellowship and support at Durham to four missionary recruits for service abroad.

Left to right: Edward C. Riggs, M.D. under appointment to Foochow, China; Charles P. Heineman, appointed for Madura Mission, South India; Mrs. and Rev. William D. Webb ready for East Africa.

At Durham it was decided as a "forward movement" to find and send overseas as soon as possible one hundred and fifty young missionaries.

Cells of Good Will!

From Dr. Harley H. Gill's Address at Durham

OUR stand is for the power of God unto salvation to everyone. To that high calling we dedicate ourselves.

To the people of India demanding the rights and privileges of freedom; to the people of Africa who will surely demand them in the not distant future; to the people of China awakening to their momentous power; yes, even to the people of Japan hating the arrogance of the white man with such terrible vengeance—we go with our gifts and our sons, bearing testimony that there is a better way than the world has found, and it is for us all.

Cells of good will! That has been the mission of the church, carrying and planting them across Asia Minor, Macedonia, Greece, Rome, the untamed tribes of northern Europe, Ireland, England, America, India, China, Africa, Japan, and back to the Near East until in every nation, among every people, the seed has been planted, the leaven deposited, and men have begun to show forth the good life. Bad as this world is, it could have been, would have been, much worse had there been no spreading of the gospel.

Dr. Lobingier's New Position

THE new Educational Secretary of the Massachusetts Congregational Christian Conference is Dr. John Leslie Lobingier, an expert of experts in this far-reaching realm of church service. He assumes office on or about Labor Day.

We understand that in his new position he will have executive leadership of a religious educational program for the churches of the old Bay State which will include church school improvement, the curriculum, missionary education, week day religious education, adult work and young people, and other religious educational emphases.

That he brings to his office an enviable amount of experience is too well known to mention. We have only to recall his many years with our Education Society with special reference to Missionary education and World Friendship, and with the Division of Christian Education of the Board of Home Missions as secretary of the Department of Adult Work and Church School Curriculum. This past year's service as Eastern Sales Manager of the Pilgrim Press has not been time lost, by any means.

Massachusetts is indeed fortunate in securing a man of such wide training and deep devotion for its newly created office.

Send for This

OUR Congregational Christian Committee for War Victims and Services and the Council for Social Action has sent free to every minister in our Fellowship a copy of *A Touchstone of Democracy* (The Japanese in America), and is ready to mail copies from the headquarters of the C.S.A. at 289 Fourth Avenue, New York City, at ten cents a copy, seven cents for 99 copies and six cents for 100 or more.

It is earnestly hoped by the Committee and Council that the pamphlet will be purchased and read by thousands of our church people, for it is strongly felt that not only are immediate measures of relief essential but that the "final settlement of Japanese-Americans in normal community life is a charge upon the conscience of all Christians and of all lovers of democracy."

Many of our readers know that the subject of the Japanese evacuees was much discussed in a group conference at Durham led by several of our best informed men and women from the Pacific Coast, and that the Council itself went on record urging our church leaders and college administrative officials and members to "stimulate colleges and universities in inland areas to extend a welcome to Japanese-American citizens who have been forced to interrupt their studies in West Coast institutions and who may be properly certified by the War Relocation Authority."

The Council also pledged its "support to the Congregational Christian Committee for Work with Japanese Evacuees, which is financed by the Committee for War Victims and Services and is under the admin-

istration of the Council for Social Action."

Those who feel that in order to coöperate in this work they should know what some of our church leaders think about the question ought certainly to send for *A Touchstone of Democracy*.

Personals

The following general officers were elected at Durham in June by the **Board of Home Missions:** *President*, Rev. Alfred Grant Walton of Brooklyn; *Vice-Presidents*, Rev. Warren W. Pickett of Detroit, Miss Helen Kenyon of Poughkeepsie, and Philip C. Suffern of Plainfield.

The general officers of the **American Board** as elected at Durham, are: *President*, Rev. Russell Henry Stafford of Boston; *Vice-Presidents*, Mrs. Herman F. Stark of St. Paul, Rev. Edward C. Boynton of Scarsdale, and Rev. Harley H. Gill of San Francisco; *Recording Secretary*, Rev. Oscar E. Maurer of New Haven; *Assistant Recording Secretary*, Rev. Edward W. Capen of Hartford; *Auditors*, James S. Allen of Winchester (Mass.), Charles C. Russ of Hartford, and Arthur H. Wellman of Boston.

Rev. Robert E. Chandler of the North China Mission has been appointed Candidate Secretary of the American Board for the ensuing year.

The following have been placed upon the retired list of the American Board after distinguished service in their respective fields: **Dr. and Mrs. Lester Beals,** who lived forty and thirty-seven years respectively, among the Marathas of West India as medical missionaries; **Mr. and Mrs. George M. Newell** of the Foochow Mission following thirty-eight years of educational work among the Chinese; and **Rev. Edward H. Smith** of the same mission who gave over forty years of his life to evangelistic and educational work in that field.

When one contemplates the remarkably constructive work of these missionaries and what their withdrawal from active service abroad will cost he sighs for the discovery of some Fountain of Youth whereby our great veterans may be saved for the Cause. Fortunately they can still go on serving at the "home base" the interests of the people they carry on their hearts.

Jacob L. Hirning, since 1936 superintendent of our German churches on a part-time basis, resigned on May 31 so as to be free to devote all of his time to teaching in Chicago.

R. H. Markham, foreign correspondent and feature writer of the *Christian Science Monitor*, is a Congregational minister and was at one time an American Board missionary in Bulgaria, where he edited most brilliantly the *Zornitza*.

Mr. Markham attended the General Council meeting at Durham but like other newspaper men came away adversely affected by the Council's war vote. He stated his fears in the July 22 issue of the *Monitor*. To him "the stand of those 135 nonparticipators tends toward a destruction of the state which their fathers founded. Is it not a terrible thing for men and women to weaken the defense of that state which has proved the mightiest bulwark for protecting the weak, and the strongest lever for lifting the suppressed that has ever existed? Is it a noble act or is it a selfish act for favored men and women of responsibility, who have spent all their days in freedom, to weaken the dikes protecting from an unspeakable flood the state which for almost two centuries has been the hope of the world?"

In Memoriam

DOREMUS SCUDDER

By Horatio B. Newell in the *Claremont Courier*, Friday, July 24.

"My name is Scudder. You are to go with me to Niigata."

These were the first words that I heard from Dr. Scudder on September 29, 1887, when he came aboard the good ship "Belgic" a few moments after she had dropped anchor in the harbor of Yokohama.

And so I went to Niigata, bound to the chariot wheels of Doremus Scudder, who, with his sister, Katherine, had lived there for three years in pioneer service. And all my life I have thanked my stars that I was led to begin my missionary service under the tutelage of that young, virile, enthusiastic, broad-minded, sympathetic, understanding companion, who set my freshman feet firmly upon that untried path.

Background and Preparation

That Doremus Scudder made a conspicuous success of his life and work may be due to many causes, but among them must be his background and his preparation, both of which were somewhat unusual. Though born in New York City (1858), his parents were long-time missionaries in India. He inherited, therefore, the pioneer spirit that is so often found in children of such heredity.

His education also was tinged by an unusual imagination as, in his outreach toward a possible professional career, he carried on studies in both theological and medical schools. After receiving his A.B. at Yale (1880), he later acquired a B.D. from Union seminary, and an M.D. from Northwestern. At a later date he received the honorary D.D. from Whitman College. And after arriving in Japan, he was ordained as a minister in the Congregational churches.

Missionary to Japan

Thus equipped, he accepted appointment under the American Board as missionary to Japan, and in company with his sister, Katherine, went out in 1884, and there began that varied and quite colorful career that was his for the next forty years, until his retirement in Claremont in 1923.

These dates include nine years in Japan (in three periods); two years in Siberia, in Red Cross work; fourteen years in Hawaii; twelve years in the United States, in pastoral work in Chicago, Brooklyn, Woburn and Boston; and several years of travel, with short periods of residence in several countries in Europe.

It was a great joy to him when, in 1901, there came from Hawaii the call to come and take charge of all the mission work among the Japanese of the whole territory. In preparation for this work, he spent a year in travel through Japan, visiting those provinces that had sent many emigrants to Hawaii.

Pastorate in Honolulu

This service was followed by a call to the most important position in the gift of the Christian people in the islands, the pastorate of the Central Union Church in Honolulu, with its 2,000 members and adherents. Without relinquishing interest in the Japanese work, or in the work of all Congregational churches in the islands, of which he was secretary for some years, he carried the heavy load as minister of this church for nine years (1907–16).

In 1916 came once more a call from his beloved Japan. This time it was to become pastor of the large Union Church in Tokyo, an organization made up largely of foreign residents in that metropolis. After one year, however, the Red Cross appeal for relief workers

was so strong that he accepted appointment as major and spent two years on relief work in Siberia. He expected to return to Tokyo, but again Hawaii called, and he returned there for two years, as executive secretary of the centennial celebration in commemoration of the beginning of Christian work in the islands.

Federation Executive

Returning then to the states, Boston again became his home. Here for two years he served as executive secretary of the federation of churches of greater Boston. An accident caused a break in his usual strength and vigor, and compelled his retirement in 1923.

While there was always the serious strain running through all his life, in the heyday of his activity there could have been no one more genial than he. He was a scholarly man. All who knew him will remember his well-stocked library of choice literature and how well versed he was in many lines. To the last he was a great lover of books.

TWO APOSTLES OF PEACE

As we think of the Mexican people in this issue we are reminded of two members of our Congregational family who for years made their contribution to international amity and peace along the Border. They were Professor Louis Fritts who worked as a missionary in Mexico for twelve years before joining the Extension Department of the University of Oklahoma in 1924; and Dr. Josiah H. Heald who from 1890 to the time of his retirement in 1925, and afterwards, carried the Mexicans of the Southwest upon his heart.

Mr. Fritts was a North Carolinian by birth but was brought up in Northwest Arkansas. He took his education "by storm," securing it with intense persistence in spite of short school terms and other drawbacks and difficulties which few of us ever experienced. When he became of age he left home "to seek more knowledge" and naturally attended Congregational academies—in Arkansas and Kansas. Washburn College became his beloved Alma Mater—from which he secured a Master's degree before marrying Mary Irene Goss of Plainwell, Michigan, and starting for Ceylon as a "term teacher."

After three years at Jaffna College he was principal of a large ward school at Kalamazoo, Michigan, and then became (1912) a missionary to Mexico under the American Board.

Those who followed him and his educational and other work at Guadalajara, Chihuahua and Hermosillo, and particularly those of us who travelled with him and studied his service first-hand in those upsetting days of the Revolution were impressed by his level headedness, his natural gifts of diplomacy and his constructive use of trying situations. His approach to the people in those crucial hours was that of a *sympatico.* He was a man of acknowledged integrity and sweetness of character.

Dr. Heald, like Mrs. Heald, was a native of Maine, and was educated at Bates College and at Andover Theological Seminary, but after a short ministry at Bennington, Vermont, he was compelled to go west for his health and continued there the rest of his life.

At first he continued as a pastor, serving churches at Trinidad, Col., Nogales, Ariz., San Rafael and Albuquerque, N. Mex., and Holbrook, Ariz., but his natural talents as a "bishop" eventually led him into the superintendency of Mexican village school under our Education Society, and then into the superintendency of the whole Southwest under our Home Missionary Society.

In this broader work as a "ranger in God's reserves" he became a friend not only to cattle and sheep men but also to the Mexicans along the Border. As a friend has said, "multitudes have had reason to bless his name." We, ourselves, do not happen to know anyone who in quiet missionary service did more for international and racial rapprochement than Josiah Heald did.

Chronicle

APPOINTMENT

Dr. and Mrs. Francis Carlile Tucker of Roosevelt Hospital, New York City, career missionaries for service in China.

ARRIVALS ON THE FIELD

Rev. James A. Hunter, in Chungking, China, July 20, returning to North China.

ARRIVALS FROM THE FIELD

Miss Annie E. Pinneo of Athens, Greece, in New York, June 1.

Miss Erma M. Carl of Izmir, Turkey, in New York, June 26.

Miss Agnes M. Baird of Sofia, Bulgaria, in Jersey City, June 30.

Miss Frances B. Clapp of Honolulu, Hawaii, in San Francisco, June 30.

Miss Eleanor De Remer of Izmir, Turkey, in Newport News, Virginia, July 9.

Mr. and Mrs. Edson C. Lockwood and four sons of Vaddukoddai, and **Dr. and Mrs. Robert M. Kennedy** and son of Inuvil, Ceylon; **Dr. and Mrs. John J. Banninga** of Pasumalai, **Miss Mary Martin** of Dindigul, **Charles Edward Wilder** of Madura, India; **Mrs. Luther R. Fowle** and son, **Dr. and Mrs. J. Kingsley Birge** and daughter, and **Mrs. L. O. Lee,** all of Istanbul, Turkey, in New York, July 13.

MARRIAGES

Miss Dora F. Shank of the American Hospital, Istanbul, and **Dr. Albert W. Dewey** of Gaziantep, Turkey, at Gaziantep, Turkey, April 9.

Miss Eva Mabel Peek of Uduvil, Ceylon, and **Lieutenant John Grainger** at Bombay, India, June 27.

DEATHS

Mrs. Ellen R. L. (Herbert M.) **Allen,** missionary in Turkey 1889–1898, 1903–1911, at Pelham, New York, May 27.

Rev. Henri A. Neipp, missionary in West Africa 1898–1941, at Claremont, California, June 3.

President Emeritus Edward D. Eaton, D.D., LL.D., of Beloit College, former vice-president of the American Board, member of Committee of Nineteen and director of Congregational Education Society, trustee of various colleges at home and abroad; at Fairfield, Connecticut, June 18.

Rev. Doremus Scudder, M.D., D.D., missionary in Japan 1885–1891, and long prominent in work in Hawaii and in the states, at Claremont, California, July 23.

Rev. George A. Downey, formerly under the A.M.A. at Wilcox Academy, Vernal, Ariz., and at Straight College in New Orleans; at Collinsville, Conn., July 4.

Miss Nellie O. Prescott, missionary to Mexico 1887–1927; at Claremont, Cal., August 7.

BIRTH

To Rev. and Mrs. Sydney K. Bunker of Vaddukoddai, Ceylon, a daughter, Grace, at Wai, India, July 21.

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments:

Month of June, 1942 . . $7,481.74

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches
WILLIAM T. BOULT, *Treasurer*

The Daily Devotional Guide

of 1,350,000 People

So effective is The Upper Room in strengthening and developing the religious life of those who read it regularly, that it has now reached an average circulation of 1,350,000 copies per issue.

That such a large number of individuals find The Upper Room an invaluable source of inspiration, comfort and strength for their daily lives is not surprising, since its meditations represent a cross-section of the devotional thought of the world.

Today, in the stress of war, The Upper Room is proving doubly valuable in turning to Christ the hearts and minds of men and women torn by war's emotions.

If you have not discovered its unique aid, try it now! The Upper Room is sold, in quantities of ten or more copies, mailed to one address, at 5 cents per copy, postpaid, and may be sent on consignment with privilege of returning unused and unsold copies. Individual yearly subscriptions, 30 cents, postpaid; foreign, 40 cents. Four years, $1.00; foreign, $1.35. Order the October, November, December issue TODAY!

Note: Special envelopes for remailing The Upper Room to boys in the Army and Navy furnished at $1.00 per 100.

SEND YOUR ORDER TO

THE UPPER ROOM

166 Eighth Ave., N. . . . . Nashville, Tenn.

Rev. A. C. McGiffert
1798 Scenic Ave.
Berkeley, Calif.

Age:
104 Years

Annuitant
Since 1913

AS LONG AS YOU LIVE

A Conditional Gift will pay you an annuity
Larger income than high grade bonds or savings deposits
Payments made to you semi-annually

THEN, AFTER YOUR LIFETIME

the residue of the gift will help:

1. **Aged and disabled ministers**
2. **Religious education, leadership training**
3. **Aid home missionary pastors**
4. **Educate the underprivileged**
5. **Support hospitals, doctors and nurses**
6. **Build churches in needy fields**

TREASURER
The Board of Home Missions
287 Fourth Avenue, New York

I wish more information about the Conditional Gift plan.

Name.....

Address.....

Date of Birth.....